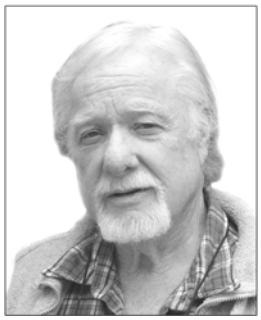
SMITH'S REPORT

On the Holocaust Controversy

No. 148 www.Codoh.com March 2008



Challenging the Holocaust Taboo Since 1990

Deborah Lipstadt

The Power of One Question Working

Bradley R. Smith

In my cover letter that accompanied **SR 147**, I outlined a direction for the Campus Project. Briefly, I had found that on History News Network, the Web page "for historians by historians," I would regularly find myself in a back-and-forth with a few educated True Believers that would extend to 15,000 words and more. Typically, the folk debating me would gradually drop out one by one, until I made a final post that no one would respond to. It was not that they found the discussion to be without interest, but that my approach is so simple it is difficult to deal with, particularly if you are (over-, perhaps?) educated in American cultural clichés.

At the end of one such back and forth—and I have to say in all sincerity, with people who are more knowledgeable than I am about most everything, and arguably more intelligent (I am not being modest here, I am willing to observe that that's how it is)—I decided to make a simple proposal about the Holocaust, the gas chambers, and the "unique monstrosity" of the Germans. As I reported last month, I posted one question.

> "Can you provide the name of one individual out of the millions—or as we like to say nowadays, hundreds of thousands—who was intentionally killed in a German "gas chamber" as part of a program of genocide meant to exterminate the Jews of Europe? Can you provide the proof for that one (one only) individual gas-chamber murder?

In the event, no academic dismissed the question, and none attempted to respond to it. Silence. That was the final post in that discussion. I followed the same process with three other discussions, though I began posting the question earlier. Each time that was, simply, the end of the discussion. Somewhere along the way there I realized that I could not recall anyone ever having asked this question before. Anywhere. If it had been asked, it had gone the way of all other revisionist questioning of the Holocaust story.

It occurred to me that I had put my finger on something. An idea so simple, so provocative in its simplicity, that it was unique. I asked a couple or three revisionist associates who know more than I do if they knew of the question being asked before. I asked them if they themselves had a good answer for the question, if they had any answer whatever. None had heard the question being asked, and none had an answer to it. One of these scholars did, however, advise me to simplify the language. His language had a simplicity and logic to it that that could not be denied.

> "Can you provide the name, with proof, of one person who was killed in a gas chamber at Auschwitz?"

I decided to set up a Google search for "Auschwitz," and for "gas chambers"

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LETTERS

JOHN "BIRDMAN" BRYANT

Michael Medved threw down the gauntlet in an open letter to Ron Paul where he stated: "Your Presidential campaign has drawn the enthusiastic support of an imposing collection of Neo-Nazis, White Supremacists, Holocaust Deniers, 9/11 'Truthers' and other paranoid and discredited conspiracists. Do you welcome—or repudiate—the support of such factions?"

Paul has apparently not responded to Medved or to others who have thrown him similar challenges, but there is in fact a very simple way to respond which ought to permanently silence Medved and his fellow Foreskinners:

"Dear Mr. Medved: As you know, my philosophy is one of individual freedom, and part of that philosophy has been expressed very well by Jewish philosopher Fritz Perls: 'I do my thing and you do your thing. I am not in this world to live up to your expectations, and you are not in this world to live up to mine. You are you and I am I, and if by chance we find each other, it's wonderful.'

"What I am getting at is this: If a man gives me a contribution because he wants to see me in office, then I am more than willing to accept his contribution without investigating his background, his desires, his actions or anything else about him, all of which are quite simply none of my business because I believe in the freedom of individuals to act however they will, as long as it is within the law and the spirit of the Constitution.

"In particular, I do not need to apologize or feel guilty about accepting donations from neo-Nazis, white supremacists, Holocaust deniers, 911 Truthers, or anyone else, any more than any Democrat candidate needs to apologize or feel guilty about accepting donations from pedophiles, Bolsheviks, Israeli-Firsters or Jewish supremacists, and any more than any Republican candidate needs to apologize or feel guilty about accepting donations from warmongers, Muslim-haters, torturers, Skull & Bonesmen, or fans of the idiot in the White House.

"Now I assume that, as an intelligent man, you can see the logic of my argument; but should you not, then let's hear why you aren't going to repudiate all of the folk I named, such as warmongers (for Israel), torturers (for Israel), Israeli-Firsters (for Israel), Muslim-haters (for Israel), lobbyists (for Israel), and all the other wonderful folk who have made America the slave of a certain unnamed Mideast country. I'd say that should keep you stammering for awhile. Careful not to get spittle on your microphone.

DUNCAN EDMISTER

Greetings: It can be said that it is my wish that you have some success debunking the Holocaust myth. The avenue that you fail to explore is doorknob Holocaust flyer distribution. At the least, this infuriates a sizeable minority of those who receive them and at best perhaps a few people give consideration to a very pertinent topic. The personality required of such an endeavor is a quietly aggressive man who is willing to go to jail for the right of Freedom of Speech and Expression: a National Socialist. You may mention this in your next newsletter as a real effective and in fact inexpensive method of activism. Indeed, if any of your readers live within three hundred miles or so of St. Louis, then it is cost effective for them to buy the flyers from me in quantity of five thousand or more at a time. I continue this form of activism.

Please discontinue sending me your newsletters. I do not like to see anyone waste postage and printing costs whining about how they get nothing done. Also, as I am a German-American National Socialist, and you are married to a Mexican, there exists a rift that I, for one, no longer wish to bridge.

[If you are interested in Edmister's proposal, you can reach him at:]

Duncan Edmister, Chairman,
German American Voice
PO Box 220039
Kirkwood MO 63122

CHRISTINE B MILLER

Re your reminisces of Norman Mailer and your bullfighting in the December issue of SR: I don't have time for ramblings, and I don't like bullfighting. To torture a bull and then stab it to death to entertain an audience I find abhorrent. The Moslems during their pilgrimage have to sacrifice a sheep, cutting its throat either themselves or a stand-by butcher. A threshold is crossed. If I can cut the throat of a sheep and watch its thrashing before it dies it is not too difficult to cut the throat of a person. The Spanish civil war was known for its cruelty on both sides. I can't help but feel that this had to do with the Spaniards being immured to death and suffering by their exposure to, and love for, bull fighting. Under the Nazis animal rights were writ large. "*Quaele nie ein Tier zum Scherz, denn es fuehlt wie du den Schmerz.*" Or, "Never hurt an animal for the fun of it, because it feels pain like you feel pain." That's what we were taught

at school. The Nazis outlawed Kosher butchering and animal experimentation.

At the same time, I thought Patrick McNally's "A Shoah Business Plan!" in the October issue was hilarious. I sent it to my friends in Canada. Well, the Canadian customs officials were not amused and confiscated the article with other letters and *The National & Zeitung*.

School Trips to Auschwitz

Nick Kollerstrom PhD

How is it "hate" to suggest there is evidence that millions of people were not murdered?
— *Kurt Bechle, United States*

I am shocked that in what I always thought to be "liberal" and "open-minded" Europe, anyone could be convicted for voicing an opinion regarding history. — *Dominique Amarante, United States*

* The word Holocaust has to mean a fiery sacrifice of some kind, as it does in the Bible. In the 20th century this term could well allude to the incineration of German cities by the UK and US, with up to one million intentional civilian deaths.

* Is it a crime, to believe the data? The primary evidence for the number of Jews who died in German concentration camps lies in the archives of Bad Arolsen, in Northern Germany. That archive has detailed records over half a century with over 50 million pages of documents about people who were in German camps during the war, accumulated over six decades. Maintained by the International Tracing Service and administered by the International Committee of the Red Cross, it has been used to validate all claims of holocaust-survivors and in checking of lost ones. These archives are now becoming available.

* No other source for this vital data exists. And yet, the totals that derive from these vast archives cannot be found in any English-language published volume! This is the most important thing. I know of only two books, one French and one German, that cite these totals. Georges Theil in 'Heresy' cites the Arolsen total as 291,594 wartime deaths, and from this he derives a total of 'authenticated deaths in all the Hitlerite camps of detainees of Jewish origin' as under 200,000. (1) He is in jail, for publishing this volume.

* Germar Rudolf's volume had cited a similar figure, *however* he in addition surmised that there may have been a comparable number of such deaths that were non-authenticated. Thereby he reached a total figure of *double* this: "A realistic estimate of the actual number of victims, therefore, may be twice as high as the total of victims registered by name in the records at Arolsen." (2) This volume has been banned and burnt throughout Germany and its brilliant Editor is in jail.

* Thus, the published figures, for Jewish deaths in German labour-camps, that are *based on the data-source available* and not on mere conjecture, are twofold, and they differ by 100%. Only relatively recently have these definitive Arolson totals become publicly available.

* In the case of Auschwitz, one has an independent check of mortality, a consequence of the high-water table around this camp. Burial of corpses was impossible there as it polluted the water supply, and so all bodies had to be cremated. Records exist for the quantity of coke used in the cremation-ovens. These records are intact over a two-year period around 1942, from which the quantity of cremations can be computed. Figures concordant with the Arolsen totals are thereby obtained.

* How many deaths were due to cyanide poisoning, in the German labour-camps? There exist two independent sources for this. The US Army consultant pathologist Dr Charles Larsen was sent over to Dachau and other German labour camps, at the end of WWII in 1945, to check out the piles of bodies, and ascertain what their causes of death may have been. They had been due, he reported, to famine and to outbreaks of typhus. He was put under quite a bit of pressure to state otherwise, that the deaths had been due to cyanide poisoning – but, he refused to do so. See his biography, *Crime Doctor.* (3)

* More recently, the Archival manager of Arolsen has given an answer to this question, concerning the number deaths recorded as having been due to cyanide poisoning. He replied:(4): "unfortunately, we cannot reference a single document listing the death of a detainee due to gassing by Zyklon-B. As a rule, the Nazis gave other causes of death for inmates, who perished in the concentration camps.

With kind regards,
U. Jost '
Archival Manager"

One is puzzled that such news should be regarded as unfortunate.

* Chemical evidence, concerning cyanide compounds remaining in the walls of Auschwitz, provides the best memory which the human race now has, concerning what happened there sixty years ago. Cyanide gas reacts and bonds very permanently with iron in brickwork. The German labour-camps had efficient cyanide gas-chambers, for delousing mattresses and clothes etc. Generally speaking, no-one promoting 'the Holocaust' ever suggests they were used for gassing humans – because they were rather too small, and also they had intricate apparatus, as would have been broken by asphyxiating humans. Instead, it has always been proposed that buildings designated in German design-plans as washrooms or morgues had that function. The problem is, that their walls have *no significant elevation* of cyanide above background levels; whereas the walls the 'delousing chambers' have enormously high cyanide levels: the difference is *three orders of magnitude*. This suggests – no, it proves - that the 'Zyklon-B' cyanide was used exactly where the German design-plans indicate that it was to be used: in order to save lives not to take them. (5) Q.E.D.

* The UK Government funds compulsory trips to Auschwitz (two sixth-formers from every school to go each year) and teaching of 'the Holocaust' is compulsory in secondary schools between the ages of 11 and 14. What a pity that they are not taken to see the gas-chambers, in these visits. Thirty million have trooped through a postwar-reconstructed washroom at Auschwitz - with its postwar-built big chimney beside it, that has *no connection at all* to the main building; but alas they are not taken to see the blue, blue walls of the Birkenau delousing-rooms, i.e. the gas-chambers. It does seem a shame to go all that way and not see the gas-chambers. The German gas-chambers have got blue walls, because of all the cyanide used there. The ferrocyanide formed is blue, chemically the same as in a tube of blue paint - whereas the alleged human gas chambers they will be taken around, have no trace of this blue in the walls, because cyanide wasn't there used.

* Before a visit to Auschwitz, schoolchildren might want to see the Spielberg film, 'Schindler's List,' to see how fiction is fabricated. The hellish image of piles of burning bodies was needed, in order to appropriate the word, 'Holocaust,' with its fiery meaning. Kids need to appreciate why this never happened: firstly, human bodies don't burn, they are not combustible. Second, no traces remain of ashes or bones from piles of burnt corpses, around the Auschwitz camps. Third, any 'burning pits' in that region would have been too damp for anything to burn, owing to the high water-table. (6)

* Let us hope the schoolchildren visitors are properly taught about the elegant swimming-pool at Auschwitz, built by the inmates, who would sunbathe there on Saturday and Sunday afternoons while watching the water-polo matches; and shown the paintings from its art class, which still exist; and told about the camp library which had some forty-five thousand volumes for inmates to choose from, plus a range of periodicals; and the six camp orchestras at Auschwitz/Birkenau, its the theatrical performances, including a children's opera, the weekly camp cinema, and even the special brothel established there. Let's hope they are shown postcards written from Auschwitz, some of which still exist, where the postman would collect the mail twice-weekly. (7) Thus the past may not always be quite, as we were told.

1. Georges Theil, 'Heresy,' 2006, p.73. www.codoh.com/viewpoints/Heresy1.pdf
2. Germar Rudolf, *Dissecting the Holocaust*, http://vho.org/GB/Books/dth/fndstats.html, Section 7.
3. J.D.McCallum, Crime Doctor, Canada 1979. There is also a newspaper quote from him in 1980, 'There never was a case of poison gas uncovered:' www.thetruthseeker.co.uk/article.asp?ID=55
4. U. Jost letter, 27th Nov. 2006: http://forum.yourforum.org/viewtopic.php?t=4441
5. CODOH, 'Cyanide Chemistry at Auschwitz' http://forum.yourforum.org/viewtopic.php?t=4111
6. Ch. by Udo Walendy in *Dissecting the Holocaust,'* www.vho.org/GB/Books/dth/
7. CODOH, 'Auschwitz *In Memoriam'* http://forum.codoh.info/ viewtopic.php?t=4332&highlight=

Eucharist and Holocaust

The Use of Heresy as a Mode of Political Control

Nigel Jackson

Who Murdered Chaucer? This is the name of a 2003 book by Terry Jones and four associated academics (Professor Terry Dolan, Professor Juliette Dor, Alan Fletcher and Robert F. Yeager) which I discovered by chance recently in my local library. Subtitled *A Medieval Mystery*, it was published by Methuen in a sumptuous hardcover edition with abundant colour illustrations of artwork from the period.

Geoffrey Chaucer was well-known to me as the writer of the marvellously witty and free-spirited *Canterbury Tales*, which I had studied in Year 12 in 1956 and 1957. From that time onwards, I never forgot his ironic and satiric presentation of the follies and hypocrisies of mankind, especially the misuse of sacred tradition by various pseudo-religious profiteers. It has been said that if, like Shakespeare, he had been lucky enough to write at the moment when modern English crystallized, his work would be also household knowledge throughout the English-speaking world.

Examining the blurb of Jones' book, I was amazed to learn that, although Chaucer was 'celebrated' in his own time 'as his country's finest living poet, rhetorician and scholar: the pre-eminent intellectual superstar of his time', we know nothing at all of his death. 'In 1400 his name simply disappears from the record.' The theme of Jones' book is that Chaucer and his writings may have become 'politically inconvenient in the seismic social shift that occurred with the overthrow of the liberal Richard II by the reactionary, repressive regime of Henry IV.' Jones argues that, while there is no proof positive, it is highly likely that Chaucer was murdered on the command of the 'ruthlessly ambitious' Thomas Arundel, Archbishop of Canterbury, the power behind the throne of the usurper.

I was also vaguely aware from Shakespeare's play *Richard II* that this unfortunate monarch had been deposed and murdered by his successor, but had understood (wrongly, it now seems) that Richard had been manifestly incompetent and deserved to lose his throne. Just as Josephine Tey long ago alerted me through her book *The Prisoner of Time* to the possibility that Richard III may not have been the evil person described by Tudor propaganda and Shakespeare's play *Richard III*, so Jones has performed a similar revisionist feat, it seems, for Richard II. 'A hugely important book,' is how the noted biographer of the king, Nigel Saul, has described Jones' book.

As I read into *Who Murdered Chaucer?*, however, I noticed also a striking parallel between the ways in which Richard's chief enemies had used charges of heresy concerning the nature of the Christian Eucharist as a means to consolidate the usurper's rule, and the ways in which currently powerful persons and groups use charges, in effect, of heresy concerning the so-called Holocaust as a weapon of political control. The old story sheds light on the new. This brief essay is intended to point up the parallel and its significance for us at the present time.

II

Jones presents Archbishop Arundel as 'a man without sentiment or any shred of a genuine spiritual vocation' (page 360). He explains that he was the younger son of a great aristocratic family who entered the Church not from a genuine religious vocation but as a road to wealth, power and prestige. He would have viewed religious reform as a threat to his aspirations: 'From his first election to a bishopric at the age of twenty, Arundel must have watched in horror as a rising tide of opposition to ecclesiastical wealth and privilege threatened to deprive him of his birthright. He would have seen all around him danger signs that the Church was no longer the secure haven of wealth and easy living that [in his eyes] it ought to have been. There was a remote but real possibility that the Crown (Richard II) might actually seize the worldly possessions of the Church. End of career for T. Arundel Esq.' (148)

An extraordinary aspect of that career is the way in which Arundel regained his position, which had been stripped from him by the King and the Pope after he participated in an abortive revolt against Richard II in 1397: 'What is absolutely certain from the records is that, from the moment Henry's

rebels set foot in England, Arundel reassumed the mantle of power without even attempting to sanction his actions with royal authority. There is no record of his official reinstatement; he simply ignored the Act of Parliament by which he had been declared a traitor and stripped of office, reassumed his role as Archbishop, and nobody dared say a word against it.' (133) (I believe that monarchists in Australia have to be wary that such a *fiat* may be attempted by Australian republicans upon the death of Her Majesty Queen Elizabeth II.)

Jones explains that both Arundel and Henry needed to consolidate their power against a range of opponents. 'The fact is that Henry was *never* safely seated on the throne. Or that is certainly what Henry himself thought. His reign was beset with scares and alarms, attempts on his life and abortive uprisings. Henry occupied his throne, a suspicious, paranoid figure riddled with guilt and surrounded by potential revolt.' (139) 'His usurpation was not only bloody but heralded an escalation of violence in the public exhibition of death.' (144)

Another factor was the movement for reform of the Church which had gathered strength in England during the 14th Century and been tacitly, if not actively, supported by Richard II. This was linked to the campaign to allow the Bible to be read in the vernacular English by all persons, and not have the Holy Scriptures only published in Latin so as to be easily manipulated by self-serving priests. Jones refers to the Pope's 'irritation with the English prelates' failure to deal decisively with the would-be reformers' and explains that these worldly bishops knew that 'to attack the arguments against clerical corruption and materialism was both difficult and risky', for 'the arguments were well founded'. (148-149)

Thus, 'what Arundel and his fellow ecclesiasts needed was a topic on which the Church establishment could attack the religious radicals without dragging in the inconvenient questions of ecclesiastical opulence or priestly venality. Then, in 1379, John Wyclif played straight into their hands. He presented them with a gift: a book called *De Eucharistia* (Concerning the Eucharist).' (149)

III

At the present time an extraordinary and bizarre situation exists in the world whereby a particular view of a phase of history (known as 'the Holocaust') is more and more being required as an article of faith, publicly professed, with unbelievers subjected to a variety of serious sanctions including imprisonment, deportation, loss of employment and income, public defamation by the mass media and affliction of a pariah status by intellectual and artistic elites.

It is instructive to see how something similar happened in England at the beginning of the 15th Century with 'the Eucharist'.

Jones explains that Wyclif's controversial book enabled Arundel and other ecclesiasts 'to change the ground rules by placing the sacrament of the Eucharist centre-stage as the litmus test of religious orthodoxy. Henceforth, the exact way in which you believed the wine and bread of the Eucharist became the body and blood of Christ was to determine whether you were a true believer or not….. By the time of Chaucer's disappearance, belief in the Eucharist was about to become a matter of life and death.' (149)

Paul Strohm, a scholar of the period, is quoted by Jones as follows: 'The question of the Eucharist had been deliberately installed as the litmus test of orthodoxy, precisely because its internal paradoxes and contradictions were so pronounced, and its own understanding among different camps of the orthodox so fissured, as to constitute a ground so uneven that no one meant to stumble could fail to stumble.' (154) Likewise the Holocaust is an extremely complicated subject on which it is difficult to be an authority unless you have mastered several disciplines including history, science and the German language; thus it is easily manipulated as a means of political control of modern dissidents of various kinds. Moreover, legislation against 'racial hatred' or 'vilification' is now associated with acceptance of the 'Holocaust story', so that, right now in Australia (as an example), a local intellectual, Frederick Toben, is being pursued by a Jewish opponent, Jeremy Jones, on the grounds that Toben's views have 'caused offence'. It appears that merely showing one has been 'offended' by something may take precedence over whether or not that something is true or false.

Semantic shiftiness is a *sine qua non* of this sort of political control. '"Heresy" was all about what those in power deemed it to be, and Arundel used it unashamedly as a political tool. He radically redefined heresy in order to isolate and identify his enemies. In doing so he cast his net over a wide range of beliefs and opinions….. No one could be quite sure who would, and who would not, be pulled in.' (164) This needs to be compared to the wide range of ways in which terms like 'anti-semitic', 'racist' and 'neo-nazi' are currently used to inhibit a whole

series of important discussions and prevent their adequate airing in public forums, the dogma of the Holocaust being the linchpin of the whole operation.

Jones notes: 'As early as 1395 he [Arundel] had called for the death penalty for heresy, but with little response from Richard. Under Henry IV, he was able to define heresy as he liked and at last had the freedom to exterminate with fire those whom he wished to exterminate.' (155) Thus, in January 1401 Arundel 'formally announced to Convocation that their number one objective was to be the "war on heresy".' (161) Shades of George Bush's 'war on terror'!

Jones details the transformation of life in England that followed: 'The fight against heresy was to dominate the following decade. It changed the nature of politics. It changed the atmosphere in which ordinary men and women lived….. Heresy and treason were skilfully elided so that to question the working of holy Church quickly became as unthinkable for the secular gentry as it was for the parish priest or the university student. The war on heresy… added a new dimension to a period already characterized by fear and intimidation….. The country slid into a regime of Orwellian thought-control and McCarthyite witch-hunting.' (161, 163)

Arundel, Jones explains, 'put heresy at the forefront of the religious agenda and established an iron rule in which anything other than his official line was not to be tolerated. (183) The Act *De Haeretico Comburendo* (1401) forbade anyone to 'preach, hold, teach or instruct anything openly or secretly, or make or write any book contrary to the Catholic faith nor make conventicles nor hold schools and also that none henceforth shall in any way favour such and that all and singular having such books or writings of such wicked doctrines or opinions shall… deliver… such books or writings to the diocesan of the same place within forty days from the time of the proclamation of this ordinance and statute.' (183-184)

Arundel's later *Constitutions* (1409)….. 'sought not only to control what people taught, read, and discussed, they also sought to control what people *thought*.' (184) The world of education was inevitably compromised: 'Every warden, head, or keeper of a college or principal of a hall or hostel,' the new Act demanded, 'shall inquire diligently every month at least in the college, hall or hostel over which he presides, whether any scholar or inhabitant of any such college, hall or hostel, has held, defended, or in any way proposed any conclusion, proposition, or opinion, sounding ill for the Catholic faith or good customs.' (184)

Suppression of revisionist writings in the present time is a well attested phenomenon. Perhaps the most striking example was the German Government's destruction of the printer's plates for Judge Wilhelm Staglich's *The Auschwitz Myth* in 1979; but more common has been the refusal of public libraries to accept revisionist books into their collections and the mysterious disappearance of such books that have been so admitted. As for education, there appears to be a growing campaign to have 'Holocaust Studies' made mandatory for schooling at both primary and secondary levels. Books promoting the official or received version of the Holocaust are frequently included in senior secondary prescribed book lists; books querying that version, never.

Jones tells us further that 'once Thomas Arundel had his grip on the reins of power, he set about prohibiting biblical translation and unauthorized quotation, he forbade public criticism of the clergy and set limits on the discussion of theological ideas.' (226) 'His view was simple: ecclesiastical authority was… to be obeyed without question, and with deference.' In the modern world, particularly in the mass media, negative criticism of supporters of the official version of the Holocaust - Jewish and other persons or groups, and public tribunals and courts (and in these) – is increasingly being forbidden and even penalized; and public figures who are charged in various ways with abusing the Holocaust story or 'defaming the dead' are expected to show deference in public recantations – which they often make with remarkable celerity.

Such recantations were also a part of Arundel's suppression of intellectual freedom. Jones notes that 'there was one literary genre which flourished under both Courtenay (Archbishop of Canterbury 1381-1396) and Arundel: the recantation or confession.' (320) These did not have to be sincere or genuine, but they had to be public. Jones provides a considerable list of eminent intellectuals who made grovelling retractions, especially after 1401, when burning at the stake was threatened.

IV

At the present time it is noticeable how terrified public figures are of any faintest taint that may be applied to them of fellowship with 'Holocaust deniers'. Jones writes: 'The 1401 statute *De Haeretico Comburendo* [stated] that heretics were to be "burnt before the people in a conspicuous place; *that such punishment may strike fear into the minds of others*." Terror was its acknowledged objective.' (167) And Arundel made immediate use of his power by the burning of the

'unrepentant heretic' William Sawtre at Smithfield.

'This was the new order of the day,' writes Jones. 'Neutrality was not enough. Wit and humour and insight were no longer viable commodities….. Henry's insecurity craved nothing less than the panegyric, the vilification of his predecessor, the justification of the unjustifiable, and the unabashed rewriting of history.' (172) He also says: 'Arundel's war on heresy was to dominate not just the early years of Henry IV's rule, but the whole of the 15th Century as well.' (164)

Of course, in 2008 people are not literally being burned at the stake for professing disbelief in the official Holocaust story. The essential parallel that struck me was the use of a preposterous pseudo-intellectual concoction in each case to silence opposition by means of terror. Perhaps in each case the manipulators themselves were/are aware of the preposterous nature of their propaganda, but saw/see even that as useful. It is especially humiliating for people to be made to bow beneath the yoke of manifest nonsense.

Belief in the doctrine of transubstantiation lingers on, even though, as Jones points out, it has no warrant in the teachings of the early Church and seems to have virtually sprung up in the 11th Century; but believers in it can no longer do much damage to those who disbelieve. The same is not true with the Holocaust. Disbelievers in the official story in many nations suffer dreadfully at the present time. Germar Rudolf, Ernst Zundel, Wolfgang Frohlich, Gerd Honsik and Sylvia Stolz are in prison and the mass media conspire to ignore this or to treat it as a trivial matter. Jurgen Graf has had to take refuge in Iran to avoid prison in Switzerland. Vincent Reynouard is subject to ongoing persecution in France

Indeed, even as I prepared to write this short essay, I received news of the latest persecution of leading historical revisionist, 79-year-old Professor Robert Faurisson, by French authorities on 24th January, when he was subjected to a six-hour arrest and a search of his house, then told that he was now subject to three more penal actions.

Perhaps a new Chaucer is needed to parody and satirize this painful but also ridiculous situation.

Melbourne, 3rd February 2008

Our Voices: The Human Face of Holocaust Revisionism

Richard A. Widmann

Throughout my childhood I found myself drawn to tales of warfare and combat. The Vietnam War was in full swing and while people were growing their hair long and protesting the war, I found myself singing along with Sgt. Barry Sadler's hit, "The Ballad of the Green Berets." Although I was only a child in the '60's I remember keeping track of the newspaper accounts of war dead, figuring that if we lost fewer men than the Vietnamese, we must be winning.

Even at that early age, it was evident that Vietnam wasn't a strictly black and white situation. There was the Mai Lai massacre and other stories of atrocities being committed by our own troops. Clearly Vietnam wasn't World War Two. I enjoyed television shows like "Rat Patrol" and "Combat" which supplied a TV audience with military action week in and week out and where the lines of good and evil were clearly drawn. There were also various war movies that I recall watching with my Dad, movies like "The Battle of the Bulge" and "The Longest Day."

Somewhere along the line I became interested in Pearl Harbor. It was here perhaps that my "revisionism" began although I wasn't even familiar with that term at the time. Apparently, not unlike Vietnam, something was wrong with the events at Pearl Harbor. As a term paper for Eighth grade Social Studies I penned what would be my first pseudo-revisionist work, "Could the Disaster of the Attack on Pearl Harbor have been prevented?" My conclusion, of course, was that yes it could have been. My teacher apparently agreed and gave me an A+ on the paper.

By High School I had become disillusioned with government, media and other entrenched institutions. Like many teenagers, it was a time of rebellion. I found myself questioning all orthodoxy from popular music to organized religion. I remember devouring Ayn Rand's novels, *The Fountainhead* and *Atlas Shrugged*. Rand was surely the catalyst to a growing love of philosophy.

In college I found myself reading the classics of literature but also developing a profound taste for the German philosopher Friedrich Nietzsche. Although often slandered as Nazi predecessor, I saw Nietzsche as a hyper-individualist. For me Nietzsche took the thinking I first encoun-

tered in Ayn Rand to another level. Soon, I also came to love the music of Richard Wagner. Nietzsche had written of him in his *The Birth of Tragedy* and his *The Case of Wagner*. I recall also that friends who listened to hard rock and punk rock suggested I try Wagner probably because his music was bigger and louder than anything some contemporary group of musicians could churn out.

Although I can claim only very little German heritage, my ancestors came to the United States over 150 years ago; I began to develop a keen interest in things German. This ultimately led me to begin looking at the events of the Second World War—at the time, this meant nothing more than reading William Shirer. I was quite taken with *Rise and Fall of the Third Reich* and carried it with me everywhere I went until I worked my way through its 1500 pages.

My friends at the time were very freethinking types. We enjoyed cutting edge ideas, philosophy, music and art. A close friend introduced me to Loompanics, a bookseller of unusual books. It was here that I first saw *The Hoax of the Twentieth Century* advertised. Almost as a goof, I decided to order it. I expected it to be a neo-Nazi treatise with swastikas emblazoned on every page. I was quite surprised by Arthur Butz's photo, which was anything but what I had imagined. He didn't at all look like a neo-Nazi but rather just like all those liberal college professors I had studied under.

I was quite taken with the book and first came to the realization that I had believed in a tremendous falsehood for most of my life. At the time I kept my thoughts secret. I kept the book hidden as if it were something shameful. Uncertain of the veracity of Butz's thesis, I set to work to verify it. I read everything I could get my hands on from the "exterminationist" side of the argument. I read Reitlinger, Hilberg, Dawidowicz and others. It became immediately apparent that Butz was right. These books were so poor in their documentation of the gas chamber claims, it was astounding. They would not make proper citations. They almost always contradicted each other. They would quote liberally from Kurt Gerstein and never identify their source. I knew the "confession" of Gerstein by this time and could identify these quotes on sight. It's fair to say that it was these works by traditional Holocaust historians that made my conversion complete, rather than any specific revisionist book or article.

It wasn't long before I ordered a catalog from the IHR and began purchasing revisionist titles as well. Early ones were Rassinier's *The Holocaust Story and the Lies of Ulysses*, Staeglich's *Auschwitz: A Judge Looks at the Evidence*, and Roques' *The Confessions of Kurt Gerstein*. It was probably Rassinier that had the most significant influence out of these authors. The story of his time in the Concentration camp system as an inmate added to his sincerity. Why was this real Holocaust survivor censored? Why had I never heard of him before? There was little doubt in my mind that I had been force-fed one version of the Holocaust story, one that fell dramatically short of the whole truth. Before long I had subscribed to the *Journal of Historical Review*. I have a somewhat obsessive personality. When I become interested in something not only do I stick with it, but I also want to know everything about it. I became obsessed with the subject of Holocaust revisionism and began to purchase every title I could locate as well as many historical revisionist treatments of the Second and First World Wars.

My initial foray into revisionism was in 1987. I was in my mid-twenties. This was right before the exciting days of the *Leuchter Report* and the 1988 Zundel trial. Things were really taking off and I was reading and digesting everything I could get my hands on. My activities shifted around 1995 as I began to read about revisionism making headway on the Internet. It was really there that I began my writing. It was around this time that I discovered Bradley Smith. He had run a small campus advertisement in the college newspaper of the graduate school I was now attending. I clipped the ad and sent him a note. I remember receiving a nice letter back. My "working relationship" with Bradley began, however, when we were introduced by Greg Raven of the IHR. Greg was very active on the Internet and saw me as a potential help to Bradley who was in the process of developing his first Website.

By 1999 I had attended David Irving's First Real History Conference, which enabled me to meet many of the big names in revisionism. It was really a great event. This probably marked the peak of my enthusiasm for revisionism. I was doing important revisionist work and being recognized for it by key revisionists from around the globe. There really is a value in meeting other revisionists. Sitting down and having a meal and a drink and lively open free communication is far more fulfilling than typing the keys of a computer.

Through those years I met many key revisionists including, Bradley Smith, Germar Rudolf, Ted O'Keefe, Fritz Berg, Samuel Crowell, Arthur Butz, David Ir-

ving, Russ Granata, Fred Toben, Michael Hoffman, Joe Bellinger, Doug Collins, Andrew Gray, Serge Thion, and many others. My email communications included just about everyone who was anyone in the world of revisionism.

Following the events of September 11, 2001, I found that I was running out of steam. My closest confidants and I were of the opinion that revisionism had won the intellectual argument (we hadn't fully comprehended the tremendous losses we would suffer on the free speech battle front). European nation after nation passed draconian laws that would stifle free speech and research on the Holocaust. By early 2002, my activities had dropped off and I largely got back to non-revisionist-related activities. My revisionism was limited to reading email, newsletters and an occasional book title or journal article. For a period of time Bradley even was forced to close down CODOHWeb for not only had I lost heart for the work but my friend David Thomas who performed the lion's share of the technical work ran out of steam as well.

By late 2005 I was shocked out of my slumber when I heard of the arrest and deportation of Ernst Zundel. Zundel of course had previous run-ins with the law, but his ability to continue to send communications showed that there was still some freedom left. The cooperation of the United States with Canada and Germany to incarcerate this man seemed to be a blow against freedom for all thinking people—not just revisionists. In 2006, I was even more upset by the deportation of Germar Rudolf (whom I consider the most important revisionist scholar in the world today). Finally the arrest and incarceration of David Irving was the straw that broke the camel's back. I could not stand by idly while these good men went down. I reentered the struggle and contacted Bradley to see how I could help.

Working with a rag-tag group of supporters, I assisted the recently redeployed CODOHWeb to get back to and even surpass its size and importance in the late '90's. Serving as editor, I helped to locate lost items, investigate bad links, and generally update and spruce up the Website once again. During the time I was away many old friends had passed away or moved, others had become too busy with life to continue the struggle. New voices had been added to our ranks as well. New works like "One Third of the Holocaust" which would have been unthinkable years earlier was now attracting thousands of viewers.

I believe strongly that we must be engaged in this struggle as long as good men are incarcerated and persecuted around the world and as long as falsehood prevails over truth. I have a profound sense that revisionism is right and I refuse to be forced to think otherwise. Call it idealism or pure stubbornness, but I am in this fight for the long run. I look forward to the release of our thought-criminals and a general amnesty for Holocaust revisionists throughout the Western world. I have no doubt that in a free society; the truth will emerge with regard to the Holocaust story.

Bradley has pointed out to me that falsehood may always prevail over truth. If that's the case, I guess I'll be at this for a long time to come.

DEBORAH LIPSTADT
THE POWER OF ONE QUESTION WORKING **Continued from page one.**

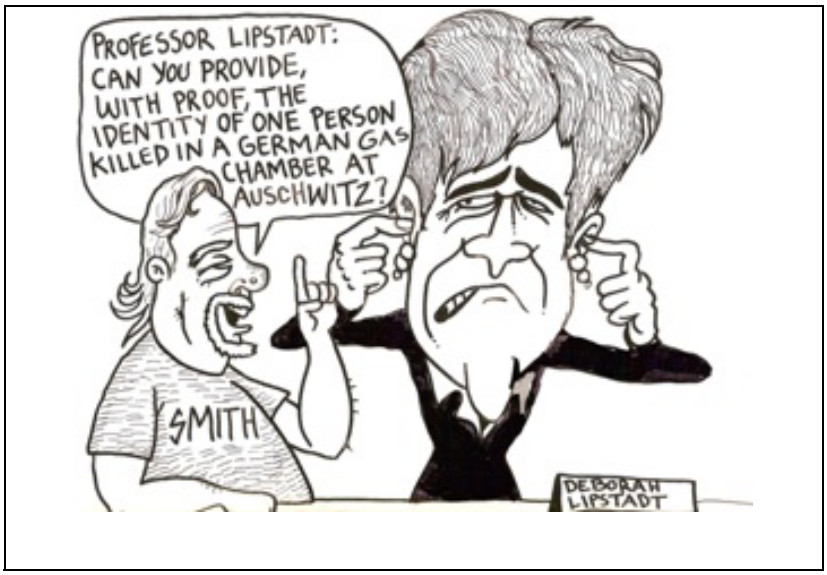
Each time one or the other appeared on the World Wide Web I would be sent an "alert" by Google, referencing a story that had appeared in any segment of the media or the Internet. My thought was to follow up the alerts, and in the comments section below each article, or in an email address to the writer, send my question about the name of one person, with proof, who was killed in a gas chamber at Auschwitz.

I quickly began receiving my alerts. More than I had expected. Many of the alerts took me to Blogs run by individuals who were of no consequence to me. The Internet is an enormously vast array of Web sites and blogs and all kinds of other things. Most of the alerts took me to sites that within ten days I realized that I was getting involved in something that with regard to time, it was not cost effective. My first response was to get rid of the "Auschwitz" alert and leave the alert for "gas chambers." It was "gas chambers" that my question directly addressed. The number of alerts I was now receiving were fewer than half of what I had been receiving before. It was a step in the right direction. But I was still receiving so many alerts on "gas chambers" alone that it was not practical for me to take the time to sort the wheat from the chaff.

One Sunday morning while I was still in bed it occurred in my imagination to send my question directly to Professor Debbie Lipstadt of Emory University and -- and here is where thought and

imagination outdid themselves. While I would address the letter directly to Professor Lipstadt via email, I would "copy" it to the relevant academic departments at Emory – to her peers. I would include those in administration, the history faculty, Holocaust and Jewish studies, the journalism department, and to the campus and off campus press. The same 18-word letter, followed with a note directed to those to whom I had "copied."

From the beginning I had no illusion that Professor Lipstadt might respond to me or to the letter. But the idea of copying the letter to Professor Lipstadt's colleagues did not have to be limited to those at Emory. It could go to history and journalism departments on other campuses. Not only that, but the concept was cost-effective – by using email and the Internet there was no financial cost at all, though there would be the "cost" in time of putting together the relevant email lists. The budget


PROFESSOR LIPSTADT: CAN YOU PROVIDE, WITH PROOF, THE IDENTITY OF ONE PERSON KILLED IN A GERMAN GAS CHAMBER AT AUSCHWITZ?
SMITH
DEBORAH LIPSTADT

Don't ask. There *is* no "other side" to the Holocaust Story

then for this version of the Campus Project is nil in comparison to the thousands, the tens of thousands of dollars I had to raise for the Campus Project when I was running essay-advertisements in student newspapers. I was only able to carry out the project in that form with the strong financial backing of one key supporter.

On 04 February I emailed my first letter to Professor Lipstadt and "copied" it to the Emory administration, the academics in the history and journalism departments, to the editorial staff of The Emory Wheel, and to the editorial staff of The Atlanta Journal-Constitution. This was the beginning of a campaign that could very well turn into a major story.

In the event, I found that I had used a method of copying – the "blind" carbon copy feature in my computer program that would prove to be unfair to those to whom I copied it. Here is the text of the message I sent to about one hundred fifty academics and student journalists at Emory U and U Georgia. Both the letter to Lipstadt and the note to her academic peers in Atlanta took up less than one page.

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04 February 2008

Prof. Deborah Lipstadt
Professor of Modern Jewish History and Holocaust Studies
Emory University
Atlanta, Georgia

Dear Professor Lipstadt:

Can you provide, with proof, the identity of one person killed in a German gas chamber at Auschwitz?

Thank you.

Bradley R. Smith

"The above (my letter to Lipstadt) is the exact text of the 18-word question that I have put to Professor Lipstadt. We were told for four decades that four millions were killed at Auschwitz in gas chambers. Today we are told that about one million were killed there in gas chambers. I am asking for the identity, with proof, of

one (one) person killed in a German gas chamber at Auschwitz.

I am perfectly aware that in America there is a taboo against asking this question, or any question like it. I understand that in much of Europe, and in Israel, asking such a question can very well cause you to be prosecuted and imprisoned for "thought crimes." Whether you are an academic, a journalist, or an interested third party, I should think that you would agree that my question to Professor Lipstadt suggests an irony that for Americans is, or should be, too obvious to need explanation."

Bradley R. Smith"

After three days I had received one response from an Emory professor, something of a wisecrack, which I answered in kind, something I probably will not do again, and then a second from a professor at U Georgia which turned into something interesting.

At this point I realized my error in copying him using a program whereby he was "blind" with respect to all the others I had copied and was unaware of the fact that I intended to reproduce his emails, and those of any others who might respond to the mailing, on the Internet when he most likely understood our back and forth to be a private communication. If I were to do that, and reveal his name and position at the university, it would be essentially a betrayal of trust. I couldn't do it. Live and learn.

I had explained what I was going to do to several of the folk who work with me, and their response was muted. They would wait and see. They did not expect much to come of it. I posted the letter to Lipstadt and the note to her peers on the CODOH Forum and asked for a reaction. One response summed up the general reaction.

"Frankly I don't think your challenge will be particularly effective. If I was La Lipstadt I would do something like the following. I would describe how transports were selected on the ramp and those not selected for work were sent to the gas chamber. Point out that we have the names for a number of complete transports from France, Germany and the Low countries and that a large series of registration numbers for Auschwitz have survived (from about 50 000 to 190 000 IIRC). From these registration numbers it can be seen the majority of people on that transport did not enter the camp. Then pull out a number of SS confessions to homicidal gassings. […]

"All of the above is complete nonsense, of course, but in the eyes of 99.9% of readers it will have been "proven."

I was okay with how my folk were reacting. No one had much reason, in fact, to expect the concept to work. With regard to revisionist outreach, how many concepts do work?

About this time a marketing article came across my desk via the Internet titled "The Power of a Simple Question." A Simple Question? Was someone from the other world trying to communicate with me?

The article tells the story of a 15-year-old girl in Washington D.C. in 1963 who had heard about the Beatles phenomenon in Britain. She wrote her local Washington D. C. radio station and asked **one question** – why Americans could not hear music by the Beatles in America. Inspired by Marsha's question, D.C. disk jockey Carroll James managed to get a copy of "I Want to Hold Your Hand" from a British flight attendant and introduced the song to his WWDC radio audience on December 17, 1963. Within minutes, requests for the record flooded the station. Within days, radio stations all across the United States were playing the song. Capitol Records was forced to release it on December 26, three weeks earlier than scheduled. When the band appeared on Ed Sullivan's TV show on February 9, 1964, 73 million people -- an unprecedented 40 percent of the U.S. population at the time -- watched.

"There's no doubt whatsoever that the Beatles would have conquered America anyway," Beatles historian Martin Lewis told *USA Today*. "But the speed and magnitude of that stratospheric kick-off could not have happened without Marsha Albert. If the record had been released on January 13th, as planned, kids wouldn't have heard it 20 times a day, as they did during the school break. It would never have sold 1 million copies in three weeks. There wouldn't have been 10,000 kids at JFK to greet the Beatles. Marsha didn't start Beatle mania. She jump-started it."

It may be too obvious for comment, but I have begun a work for the Campus Project that involves asking **one question**, what I will refer to from here on out as **"The Question."** The Question is posed to the mouthpiece of the Holocaust Industry on the American campus. But it will be copied to dozens, then hundreds, then thousands of academics, those who administer them, and to the campus and off-campus press. I do not expect that I will be able to "jump start" this project as that teen-ager allegedly jump-started the Beatles phenomenon in the U.S., but I believe we can take The Question, mailing by mailing, inexorably,

into the consciousness of the academic community and the media. One name, with proof. One out of a million! It will be slow at first, campus by campus, but it will build with each mailing until it will be impossible for our professor friend, and media, to ignore. At that point we will have reached what we call "critical mass." In any event, that's the idea.

I worked out email lists for Columbia University and U California at Irvine and when I mailed The Question I did not use the "blind" carbon copy, but the straight carbon copy feature. Every one who received The Question could see for herself the identity of all others who had received it. No one could pretend that she did not receive The Question, did not know it exists, did not know that it was being asked, in essence, of all who received it.

I was not receiving any significant response. But this was very early in the game, the very beginning, and I began wondering how I would handle the response when it did begin to occur. I hadn't yet begun to think of that. Once these media events take off – and that's what I expect to make of this project -- it can get crazy, it can get away from you, and you lose control of the story. My response was that I had to create my own Blog identified with and focusing on Deborah Lipstadt and The Question. Guys like Widmann, Mendoza and others had been pushing me lightly for sometime to develop a Blog for the Founder's Page on CODOHWeb. I had hesitated. I had already tried blogging a couple times and after a few weeks, each time, I had dropped out. It was too much extra work, it overlapped with my journal and with Smith's Report, and it did not appear to be work that was drawing people to the page in any number.

But this time the situation was different. This time the Blog would not be about me. It would be focused on Professor Deborah Lipstadt, the mouth piece for the Holocaust Industry on the American campus, and the academic response to The Question, which in my mind academics cannot allow to be widely circulated without responding to it. I would not have to write reams of new stuff, I would not have to be inventive – an artist. This would be a very focused Blog, it required an absolutely minimum budget, while dealing with such grand historical and moral issues as the truth about "gas chambers," the Holocaust, and the "unique monstrosity" of the Germans, all of it in the shadow, or the light if you will, of our best and most enthusiastic anti-revisionist gal, Debbie Lipstadt.

I was in. With Gustavo's help, the Blog is already Online -- www.bradleysmthsblog. As of this writing very few people can get there. It does not yet come up through a Google search. In early March I suppose the search engines will be "crawling" it, and it will be available to one and all. And we'll be off and running.

IN THE NEWS

Beginning in March, a comic book about the Holocaust will be tested in 15 Hungarian schools, in Poland, and in 15 high schools in Berlin and the state of North-Rhine-Westphalia and is meant to supplement existing history lessons.

The Anna Frank House in Amsterdam and the Jewish Museum have been working on the comic book, entitled "In Search of the Truth," for a year and a half. The story is a family investigation by an elderly woman whose parents were killed at Auschwitz. She survived by hiding out on a farm, and has decided to return to find out what happened to her companions. She is accompanied by her curious grandson Daniel who finds Bob, the Auschwitz survivor, via the Internet. Meanwhile, her friend Helena digs out a photo album, the only memory of the old woman's parents.

As Julia Sarbo, program manager of the Anna Frank House says, the publishers are awaiting feedback on the comic book and are negotiating its publication in Hungary. They want to provide it to libraries free, and to sell it in bookstores, in Hungary as well as in Germany and Poland. She added that they had chosen the comic book genre in the hope that it would make teenagers more interested in the topic. The results exceeded their expectations, as one thousand Dutch students, otherwise not known for their interest in this era of history, rated it 8.5 on a scale of 1-10. Teachers also said they had never seen a classroom as silent as when the children were reading the book.

The plans for the unusual teaching tool, however, come amid concerns following studies showing that post-unification German children know appallingly little about the Holocaust and that there appears little interest in the increased coverage of the period. German youngsters seem to switch off when faced with the continuing con-

troversy over any public mention of the Nazis.

The French Government's Hypocrisy, Islam and Holocaust Revisionism, A Second Open Letter to France's Ambassador to the US by Paul Grubach. A copy of this letter was published in full in the Iranian Press TV. As of this writing the letter defending Faurisson in the Iranian media got 4,181 hits. Grubach's first open letter got 3,051 hits.

[Excerpts] Grubach wrote French Ambassador Vimont: "As you are undoubtedly aware by now, Holocaust revisionist scholar Dr. Robert Faurisson will probably stand trial for comments he made at the Iran Holocaust Conference of December 2006. Allegedly, he violated France's Gayssot Act, a statute passed in 1990 that prohibits any public doubt about the alleged Jewish Holocaust.

"In September 2006, high school teacher Robert Redeker made a scathing attack upon the Prophet Mohammed and the Islamic religion in the center-right daily Le Figaro. Because of threats to his life, he was forced to go into hiding. The French government immediately came to his defense, offering him police protection and a public statement on his behalf. In reference to Redeker's case, former Prime Minister Dominique de Villepin called the threats to his life "unacceptable," and added: "We are in a democracy. Everyone has the right to express his views freely, while respecting others, of course." (See The New York Times, 30 September 2006, p. A 3)

"That this is an outrageous lie is demonstrated by the ongoing plight of Dr. Faurisson. If France was truly a democracy as former Prime Minister de Villepin claims, it would defend Dr. Faurisson's right to freedom of research on the Holocaust. That is to say, there would be no "limits in advance" or "prewritten conclusions" about his Holocaust research. After all, France grants freedom of research for atheists and others who deny the existence of God or attack the Islamic and Christian religions."

For the first time ever the Canadian Human Rights Commission is being challenged by Marc Lemire in the Federal Court of Canada for its spying operations, abuses of the law, deception and agent provocateur agenda.

Like some mobster in a U.S. trial who keeps invoking the Fifth Amendment, the CHRC is trying to keep the veil of secrecy wrapped tight around its spying operations on Canadian Internet dissidents. Its tool of choice is Section 37 of the Canada Evidence Act. This allows government representatives the ability to prevent disclosure (hide) and claim immunity over the disclosure of information that the CHRC alleges to be injurious to Canadian Government security and operations of a Federal agency. The evidence Marc Lemire is challenging before the Federal Court is explosive and will blow the whole agenda of the CHRC into the open.

In a 300 page record, prepared by lead counsel Barbara Kulaszka, the abuse of Section 37 by the Commission was laid out in amazingly clear detail. Those 300 pages decimate the Canadian Human Rights Commission's claims and expose the spying operations of Canada's Thought Control apparatus. This work is being forwarded **by Barbara Kulaszka, Douglas Christie, Paul Fromm and Marc Lemire,** all of whom worked with **Ernst Zundel** against Canadian censorship while Ernst was still in country.

Georges Theil, author of the book *Heresy in 20th–Century France – A Case of Insubmission,* was sentenced to six months in prison on 08 January this year for attempting to revise the Holocaust story. Thiel accepted his sentence but asked that he not be imprisoned but allowed to remain home and be monitored by "electronic tagging." This appeal has been denied. The following extracts of the ruling convey its substance:

"Whereas […] Mr Theil has openly challenged the validity of his conviction, which he considers the corollary of a "law of convenience", and openly persists in analysing the charge of challenging the reality of crimes against humanity as an illegitimate infringement of his freedom of expression, opinion and intellectual inquiry; and whereas, in spite of his cultural capital and his scholastic and socio-professional background, Mr Theil appears, still today, not in the least ready to mend his ways;

"Whereas Mr Theil has, moreover, stated remaining (sic) keen on contemporary history, and going for that reason to Germany and Poland several times a year, and has produced a document drawn up by himself and entitled "*Guerre et paix en Dauphiné – Réplique à Robert O. Paxton*", a document concerning which his counsel has desired that it not be added to the case file without his having been able to acquaint himself with it before hand; and whereas he has, furthermore, indicated that he is working towards the publication of a work denouncing the "lies" of the second world war;

"Whereas the Chief Public Prosecutor has called for the rejection of the request for placement under electronic surveillance submitted by Mr Theil;

"Whereas Mr Theil appears clearly desirous not only of carrying on his research tending to substantiate his convictions but also especially of carrying on his work and of disseminating his interpretation of that historical period, the theme of the holocaust plainly featuring among his favourite subjects;

"Whereas it is fitting to recall that the deeds which brought on Mr Theil's conviction were committed in such circumstances as to constitute repeat offence, Mr Theil having been convicted for identical deeds by the court of appeal of Grenoble on January 16, 2000;

"Whereas the absence of feeling of guilt on the part of Mr Theil and the risks of a repeat of the acts for which he has been convicted do not permit of the granting of placement under electronic surveillance that he solicits;

"The Court herby rejects the request of placement under electronic surveillance submitted by THEIL Georges; and Gives notice that the present ruling is not subject to appeal by either the Public Prosecutor or the person convicted […].

Judge for the Implementation of Sentences

Guillaume Girard

[Note from G. Theil: The prosecutor who participated at the hearing in chambers, and to whose requests Judge Girard acceded, is called Vincent AUGER, and is in fact a deputy chief prosecutor. *His fuming hatred of revisionists is almost funny. In him we can see something of a little French Meinerzhagen, and he makes one think back to the prosecutor-prelates of the "Holy Inquisition".*

This very day, January 14, 2008, I have lodged an appeal against the ruling, acting on the definite advice of my lawyer, barrister Eric Delcroix.]

Georges Theil
P.O. Box 50-38
F-38037 Grenoble cedex 2, France
Email: gmtheva@yahoo.fr

The Holocaust memorial in Berlin is showing signs of serious wear and tear just three years after its completion, with cracks in more than half of its concrete blocks, according to a new study. The memorial covers 19,000 square meters, or 205,000 square feet. Hindered by design and construction disagreements that attracted global media attention, the memorial was completed in May 2005 at a cost of 27 million euros ($39.1 million). The most controversial issue surrounding its design was the role of "Degussa," the company that supplied the anti-graffiti paint for the blocks. Construction was briefly halted in late 2003 after it emerged the firm's parent manufactured the poison gas used in Nazi death camps. (The name of one person, with proof, is all we ask.) Holocaust memorial director Uwe Neumaerker told Reuters on Monday the damage was due to sunlight.

Giuseppe Furioso writes: "It's entirely appropriate that such a hideous lie should be commemorated with such a hideous memorial. It is also kind of prophetic that just as the story is beginning to come apart, so are the concrete blocks that commemorate it. The gods are sending a signal to us revisionists: ***Push on!*** Keep hammering! Shine the light of day on everything!

OTHER STUFF

*** I was copied part of a back and forth between Robert Faurisson and an American revisionist regarding French President Nicolas Sarkozy's announcement that every fifth-grader in France will have to learn the life story of one of the 11,000 French children killed by the Nazis in the Holocaust [so he says].

Deborah Lipstadt thinks it a bad idea. "I don't think Jewish kids aged 10 should be engaged in such a project. How much more so a French kid?" The American noted that Debbie apparently believes that while there are French kids in France, there are Jewish kids there too. Who woulda known?

Lipstadt wrote: "All that this does is thrust Holocaust education, which must be handled professionally and not politically and certainly not in this haphazard fashion, into a debate not of its own making.

"What a mess and what an unnecessary one."

Faurisson observed that it is not a mess at all. "At the end of the day it's a remarkable success for the Jews. Everybody talks more than ever about the "product" called Shoa. In that sense, everyone buys it. You know that Sarkozy changed his own blabla. First he said every pupil in France should buy his kosher product. But it was not a success so he quickly changed his marketing.

"He said: If not every pupil, at least every classroom could buy it. It's the sales technique (in French: *les soldes*) practiced when you see your merchandise is not selling. Now most people think it a clever idea, an interesting affair, and they are buying the idea. So typical of the Jews and their Shoa-Business! They constantly change their his-

tory, their stories, but the merchandise itself remains the same. It's ***not*** a mess."

I had never thought of the Holocaust story as a "product." I understood that it is constantly being sold, but I had never conceived of it as being an exercise in marketing a "product." Leave it to Robert! A product!

*** It's been bitterly cold here at night. In the mid-40s. Those of you who live where the 40s are neither here nor there are already laughing. But we have no way to heat the house so a temperature in the low 40s, especially if there is a wind, is cold. It is for me. Yesterday was Valentine's Day. We had to go to the other side to do some banking and run some errands. We had Brad with us but I was thinking of a nice supper someplace other than Taco Loco.

There were rain storms, wind, and what was to me a bitter cold. By the time we got back to the house, without supper, I was cold through and through, my hands were icy, I was tired, and all I wanted to do was to get into bed and get warm. But Brad was wide awake. And then about midnight I would have to drive over to the Boulevard and pick up Paloma, who was coming home in a jitney from the frontier where she is working on the other side. Irene took Brad to bed with her and put him to sleep. I watched "The Shield" until Paloma called saying that she was arriving. I revved up the car, drove over to the Boulevard, picked her up, brought her back to the house, and I was done for the day.

Irene and Brad were both asleep in our bed. I woke Irene up so she could put Brad in the crib and I changed in to my pajamas. It was bitter cold in the bedroom. When I got in bed I suggested to Irene that if we lay back against back, she would be doing me a great favor, that it would be the quickest way for me to get warm for the first time in hours.

And when I asked that question, in a flash of movement, memory went back almost sixty years to a rice paddy in North Korea. It was November 1950. It was night, it was bitter cold, and it was my first night in the field. We were probably ten miles behind the line, there was no particular danger, and we were all looking around for the best place to put our sleeping bags and get into them. The master sergeant, a man approaching 40 I should think, saw me standing there trying to decide, came over and told me the best thing would be for the two of us to choose a furrow and lie in it together, back to back, and that that would help us to stay warm. I was 20 years old. He had been through the campaign against the Japanese. I was uncertain that I could lie still for an entire night. Anyhow, I agreed, we did it, and it worked.

And that too was the first night that I heard the sounds of war. Lying there in a little valley, in a furrow in the rice paddy, I could hear the artillery to the North. I was going to say that every once in a while I could see flashes of light, but I don't think I did. No lights, only the sound of artillery welcoming me to the battlefield, and my awareness that a lifelong dream was about to come true.

So--I had asked my wife, who was already warm, if I could get under the covers with my cold back to her warm back, and memory had taken me back to another cold night 57 years earlier. Now my wife spoke to me in Spanish:

"Yes, you can," she said. "But I am tired. I do not want to be bothered by "la mano larga." In English that translates to "the long hand."

*** It's been a great month for traffic on CODOHWeb – close to **one-half million** hits in January alone. Mendoza is leading the charge here. It is work that never ends. Here's the count for January.

Total Hits 447,782
Total Files 367,890
Total Pages 174,651
Total Visits 54,857
Total Kbytes 26,960,488

A heartfelt thank you for the help you sent me in February, and my thank-you in advance for the help I will need in March.

Bradley

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